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ASHLAND, Ohio, April 24, 1889.

Our Corresponding Editor.

We desire formally to introduce to our readers, this week, Eld. Josiah Keim, Corresponding Editor of the EVANGELIST. It is with much pleasure that we announce to our readers his official connection with the EVANGELIST, because we believe who looks upon him, and takes his hand as a brother, meets and greets a true disciple of the Lord Jesus Christ. In the varied experiences of life, it is only once in a long while that we know brethren and feel the inward consciousness that justifies us in the conclusion that they are verily true disciples of the Lord Jesus. One such we believe brother Keim is. A man cannot be found in the Brethren church, who is truer to his convictions of right and justice, to the Gospel of the Lord, and the principles of the Brethren church. He is giving his all to the church. He, years ago was a man of considerable financial means, and he has been paying out and paying out for the interest of the church in one way and another until he has paid out a good share of his living.

He is now traveling in the interest of the College, the only educational institution of the Brethren church, and the only hope of the Brethren church, in that department of church work, for years to come. We bespeak for him a hospitable reception and encouragement, wherever he may cross the thresholds of your homes and churches, brethren and sisters. His heart is love, peace and good will toward all, and his honor and integrity are impeachable.

The Three Earthly Witnesses.

Please explain I John v, 7 and 8 verses, in your paper and oblige.

H. C. W.

First a correction of the text is necessary. The larger part of the 7th verse is spurious, and does not belong to the scriptures as written by the apostle.

The two verses read like this:

7. 'For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one.'

8. 'And there are three that bear witness in the earth, the spirit, the water and the blood; and these three agree in one.'

The scripture that the apostle wrote reads on this wise:

7. 'For there are three which bear witness:

8. The spirit, the water and the blood; and these three are for one.

The spurious scripture about the witnesses in heaven was put in by some corrupt man who wanted to out run another in a controversy.

The water undoubtly refers to baptism, the blood to the offering for sin that Christ made. The witnessing of the spirit is not questioned by any one.

The two baptisms of Christ are the two great way-marks that he made in the world, when he made his tour of salvation to save the human family. Baptism in water represents the first and the bread and cup the second baptism. No life can exist without water and blood; so Jesus came by them.

Baptism is a saving ordinance of the church of Jesus Christ. It is as much so as faith and repentance, proved and demonstrated in the scriptures. At the baptism of Christ, the heaven's opened, and the spirit of God descended upon him, and a voice was heard from heaven, recognizing and honoring the Son. Thus baptism was made the great starting point of Christ's mission in the world. When he was about to come out of the water, the voice from heaven witnessed to the truth that he was the Son of God and the Saviour of men. As a Redeemer clothed with power and authority, he came unto men from the ripples of the waters of Jordan.

The baptism of blood took place at the crucifixion. Jesus came by water and blood. At his baptism witness was made that he was the Son of God; then the fact of his crucifixion, fulfilling the prophecies, is another witness who is impeachable that he is the Son of God and the Saviour of the world.

Water and blood are the elements of religious purification. Both were used under the Mosaic dispensation for the purpose of cleansing, and cleansing and purying is a thread that runs through all the purposes of the mission of Christ on earth.

The witnessing of the Holy Spirit hardly needs to be mentioned, as all believe that, and there is nothing dark or deep supposed to cluster around it. The scriptures are explicit upon this subject, and he who believes the scripture will readily believe that.

These witnesses are fully concerned also in man's redemption from sin. Christ in his entirety and history is involved in this, and the three that testify of him, in turn testify of the one who is begotten of God.

'*Whosoever believeth that Jesus is the Christ, is begotten of God.*' I John v, 1.

The belief here mean's more than the mere assent of the mind, but a full consecration and obedience to God.

1. To this individual, his baptism, or birth of water is a witness that Jesus is the Christ and that victory is being attained through faith in the promises of God.

2. To this individual the cup of communion is a symbol of the blood of Christ, which is a witness that he has been cleansed from his sins by the blood of Christ, and prepared for son-ship in the family of God.

3. To the individual who has obeyed those precepts from the heart, the spirit bears witness that he is begotten of God, the witness being the testimony of the scriptures written by inspiration, and in testimony they all three agree—the baptism, the blood of Christ applied by us, and the spirit—*that* God *has given to us eternal life, and* THIS LIFE IS IN HIS SON.' I John, v, 11.

A Point on the Resurrection.

Anthenagoras was one of the most eloquent and profound writers of the Christian church in the second century. He wrote many works, but only two books have been preserved. One is a plea for the Christians, and the other on the Resurrection of the dead. He maintains that the soul and body are not separated in death, and that both will be raised in the resurrection, and the body will share with the soul in the pleasures of enjoyment, and the pangs of punishment. He claims it would be a fault in God to punish the soul only for crimes in which the body took a part, and that it would not be equity to bestow upon the soul only the happiness which the body shared in obtaining. This would not seem to be the most absurd argument ever heard, because the apostle Paul admonished the believers to preserve their bodies blameless unto the coming of the Lord Jesus. Then again, too, the body becomes the Temple of the Holy Ghost. In early times, the Resurrection of the flesh was made a test of fellowship in the universal, orthodox church of Jesus Christ. The saintly dead will be raised incorruptible, but the corruptible may start to raise, and when the bodies of the living saints are changed, the bodies of the saints who arise from their graves may be changed also. The ungodly will surely be raised from the dead in a mortal condition, which will truly be a literal resurrection of the flesh, which, according to Anthenagoras, can share with the soul the torments of eternal fire.

EDITORIAL NOTES.

Several articles for the Sister's Department are awaiting publication.

Maria Dempey was driven from her poor home in New York City, a few days ago, with five dependent children. Her husband became a drunkard, upon whiskey sold under licenses authorized by the votes of professing Christians, and deserted his home and family.

A negro in a western country managed a little ferry boat on a river. A captain who went up and down the river in a boat, at one time saved him from drowning. He was afterward very grateful, and always loved to point out the captain to the passengers and his friends. Jesus has saved us by laying off his kingly authority and pouring out his precious blood. Who is grateful for his salvation, and loves to point Jesus out?

Thirty-eight years ago Dr. Jacob Carr, of Findlay, Ohio, dug a well, and he observed gas bubbling up. He conveyed it into his house and during all the years since he has been enjoying the luxury. But it was only recently that the great reservoir was utilized by the other inhabitants of the city. Hundreds knew that he was drawing fuel from the earth, yet the thought never entered their minds that they might do likewise. There are thousands in this world who are walking side by side with true Christians who are enjoying the peace at heart which the hope in the resurrection and a blessed immortality alone can give, yet they never stop to think where their friends derive their assurance and comfort from. 'Seek and ye shall find,' says Christ.

Bro. Winey writes upon a practical subject in a practical manner. We are anxious for more articles of that character.

Winebrenner once said 'Anything manifestly unreasonable can not be scriptural.' Sound reason and scripture go together, because the fountain of both is God. But much that is offered to the consideration of man is not reason, but the abnormal imaginations of bigoted minds or the influence of diseased liver and digestion.

If those who are complaining about doctrine would sacrifice for the salvation of sinners and for the cause of Christ as many others are doing, and accomplish more, and others could accomplish nothing, there would seem to be some excuse for the repeated unchristian charges that are hurled at innocent persons.

One of the funny things to behold which often take place in life, is that the Salvation Army has its quarters in the audience room of the old M. E. Church in this town, and preaches down the bustle furiously, and will not tolerate its sisters to wear them, or its members to make them. In the S. S. room of the old church, down stairs, from the quarters of the Army, is an immense bustle factory, which is making goods and scattering them all over the nation. How the wheat and the tares almost grow together.

The very excellent article by Bro. Mason, on Sprinkle, Bathe, Pour, Wash and Dip, in this issue, will be printed in a tract. It shows the fallacy of basing a claim that sprinkling and affusion are baptism, upon the use of sprinkle and pour in the Bible. The word claim is the only argument which the opponents of immersion use to defend the position they take, and it is a faulty one.

THE PROPHETIC AGE was issued from this office last week. The design of the monthly is to expound the prophecies. If you are interested in the prophecies, get it and read it.

A brother writes of the churches in a certain place, saying they are as dead as 'door nails.' Some kind of lightning ought to strike such churches and arouse them from their sleep. Awake. Awake! ye Laodicean church, or before you are aware, God will spew you out of his mouth. Woe unto them that are at ease in Zion. If you are there, reader, you are in danger of being wafted into destruction, and lifting up your eyes in torment. Read God's word and learn your duty. Go preach the gospel to every creature, and how shall they preach except they be sent?

The wonderful preparation for war in the Old World is not wholly a fool's errand. The time is not far distant when Europe will be like the crater of an angry volcano, and men will walk over it with seared and blistered feet. Then the millions of spears will flash in battle array, and the mammoth guns will shake the earth as the sound of the last trumpet.

The man God loves is the one who is out in his field sowing the seed of the Kingdom of God, while he has no love for the one who is wasting his life in making a nest to hatch out a hierarchy and is looking after every other man's business and neglecting his own. The world is still annoyed with that class who are straining out gnats and swallowing camels.

The following good advice was found in the pocket of Stephen Price, once mayor of Mew York, who lost his life in a steamboat disaster. He was honest, rich and beloved by all who knew him. The scrap of paper was so worn with oft reading that they could scarcely make out the words, but this was what was upon the paper:

Keep good company or none. Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth. Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If any one speak evil of you, let your life be so that none will believe him.

Drink no kind of intoxicating liquors.

Ever live (misfortune excepted) within your income.

When you retire to bed, think over what you have been doing during the day.

Make no haste to be rich, if you wish to prosper.

Small and steady gains give competency with tranquility of mind.

Never play at any game of chance.

Avoid temptation, through fear you may not withstand it.

Earn money before you spend it.

Never run into debt, unless you see plainly a way to get out again.

Never borrow if you can possibly avoid it.

Do not marry until you are able to support a wife.

Never speak evil of any one. Be just before you are generous.

Read over the above maxims at least once a week.

If you are interested in prophecy do not fail to get THE PROPHETIC AGE. Sent to subscribers of the EVANGELIST for 35 cents a year, or the remainder of 1889, for 25 cents.

Stauffers, Pa.

Our meeting at this place is progressing finely. Seven or eight have already united with the church, with fair prospects for more before the meetings closes. I really feel glad in my heart of the success we are having on entering on our second year at this place. Praise the Lord for his goodness.

STEPHEN HILDEBRAND.

Monrova, Md.

Apr. 17.—Our friends will see by the above prostscript that we are now in 'O Maryland, my Maryland.' The land of phosphates, tenants and fly-blown aristocracy. You must exercise indulgence if I am somewhat incisive in my remarks as I am somewhat previous in my correspondence from this point. Only been here two days. We will report more fully after we have seen the inside and outside of the social, moral and religious status of the community.

We have not done justice to Louisville, O., in our former notes and will here remark that in our fortnight's visit there we found as a rule the most prominent characteristic of the place, the Pennsylvania dialect largely predominates, while a large percentage of the town 'parle von Francais.'

Another most admirable trait in the social get up of the farming community is simplicity, as well as unostentatiousness. They were all strangers to me, as well as I, a stranger to them. We left them, however, on the best of terms apparently, for they appeared 'more glad when we left than when we came.' This state of things may be accounted for on the ground of a better acquaintance. At least we indulge that thought. All this, and much more might be said with truth and propriety, yet one thing is wanting—sociology. The one thing needful is at a fearful discount. The church and community is badly in need of a general revival and shake up, but we found an oasis in the hearts of the Keims; a more progressive, wide awake and social people are hard to find anywhere.

We had a long talk with Josiah, the College champion on the subject of the College future, and am happy to state that his implicit faith and unwavering confidence has so inspired me with hope that I entertain the kindest feelings for a successful issue. We will not write for several weeks, then we may have something to say about Washington, Baltimore and Philadelphia.

D. A. LICHTY.